2: Karsten E-5 (1911-1913)1932 SI7 Mataco SI7

Choroti SK6

Indian tribe. For myself I have regarded them mainly from the point of view of the ethnologist and social psychologist, and cannot help holding a somewhat different opinion on the subject. The state of things which Mr. Grubb found among the Lenguas, it should be noted, is in the main the same as among all Chaco tribes. Mr. Grubb disregards the fact that what he calls Indian socialism, with the solidarity and social sympathy which it involves, is not accidental but the natural outcome of evolution and the circumstances under which the Chaco Indians have lived for centuries. It is not only a natural system but also a useful system, having been developed according to the Darwinian law that in a hard struggle for existence such societies have the best chance to survive in which the sympathetic feelings are strongest. In fact, nowhere is mutual aid more necessary than among the half-nomadic Chaco tribes, who are able to practise agriculture only to a small extent and who, as pointed out before, at certain times of the year have to struggle hard to support life. Lacking these social feelings, I believe, many of the smaller tribes, for instance the Choroti, would have perished long ago. Besides, the very history of the Chaco Indians proves that they have been driven into these inhospitable regions by forces over which they had no control, the most important being the pressure of superior peoples. Pressed from behind and meeting resistance from those already occupying these lands they were compelled to fight for their very existence. These facts of the historic past of the Chaco Indians account for the warlike character of many of them, but also for their strong social instincts.

Social sympathy is developed strongest among low tribes such as the Choroti and Ashluslay, but also manifests itself among the Tobas and the Mataco. What Mr. Grubb says with special reference to the Lenguas, that »the apparent hospitality is given grudgingly, though ostensibly with a good grace», does not at any rate hold true of the *Choroti*. I have mentioned before that bargaining in every form is unknown to the Choroti, and this is due simply to the fact that they regard themselves as being socially so intimately united that property and the products of labour are practically common to all. When a party of Choroti men return from fishing they always distribute the catch in the village so that every family has its share, and if one asks a Choroti why he does so, his only answer is generally: *etsini*, *i.e.* »they are my brothers». »We are all brothers», is the principal tenet of their social morality. There is an unwritten native law which states that no single family or individual shall suffer want as long as there are others who possess food. This system is looked